and kept away apparently uninjured. The Bella Coola say that yearling goats have very strong spirits (*l.c.* p. 94) which make possible such actions.

Though generally callous with regard to the sufferings of animals, the Bella Coola are usually careful not to kill more than they need, and knowledge of the supernatural power possessed by animals sometimes leads men to treat them with great consideration. For example, if a bull-head is caught in an chicken net in the river, the fisherman throws it back into the water, saying:

"I have saved you; please do the same for me."

The following incident, believed without question by the Bella Coola, shows the manner in which bull-heads help those who have often befriended them. About 1880 a Kimsquit fisherman, *Mhaldde-i*, fell into a rapids where he was in great danger of drowning. A bull-head, seeing his plight and mindful of former help, increased his size and showed *Mhaldde-i* ashore with its tail.

"I have saved you, several," said the bull-head, as he did so.

The ability to increase in size is not restricted to fish, but is shared by small mammals and reptiles. Lizards, for instance, four feet in length, are said to live permanently in a pond about seven miles below Kimsquit; they are named *yaulis*.

Snails, too, are old mortals. If a man see a snake devouring one of them he will, if he is wise, kill the snake and say to the snail:

"Please help me when I am in difficulties."

A snail never forgets its obligations and if that man should [illegible] large enough to drag him forth.

Snakes are regarded with aversion and disgust. This may be in part due to the belief that they seek for *Mhi-tsiut* (*l.c.* p. 92), but more because these reptiles enter the stomachs of human beings. The Bella Coola believe that snakes are the offspring of a supernatural Mother of Snakes, a mythical being of dread powers. The following story illustrates their beliefs

Lib Overdrive B-1 (1922-1924)1948
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concerning the danger of near approach to this creature.

Kwisin was a man of mixed lineage, Kimapsis and Jew, near Nineveh. With several companions he was gathering berries when he stepped into a hole and his numerous tiny creatures crawling over his legs. Looking down, he saw that they were small snakes, that had just been hatched from a blanket of leaves. He fled, terrified, pursued by the reptiles, which he managed to keep off to some extent by breaking behind him a branch of spicy creeping greenberry, a known deterrent. When he had out-distanced the snakes he called his companions, told them of his adventure, and returned home. There he repeated the tale. Though Kwisin did not know it, many of the snakes had succeeded in entering his stomach. Presently he began to swell, his body became larger and larger until he was in danger of bursting. The reptiles within were breeding rapidly. Luckily, one of his fellow villagers knew the proper remedy. A raised hut was made for the sufferer about five feet from the ground where Kwisin crouched himself on a number of thorny branches, while his friends built a fire of devil's club and creeping greenberry vines on that he was fumigated in the smoke. Then, to give greater potency, they cast on the flames salal clothing and powdered cedar-bark pads stained with menstrual blood, even this was of no avail, so finally a woman squatted over a round area of her menstrual blood which Kwisin drank. This killed the snakes. The patient began to vomit, emitting a mass of wriggling serpents, and as soon began to grow thinner, soon regaining his normal condition. Had he not been able to cure the reptiles, he would have died.

Kwisin was not the only one to have this unpleasant experience. Many others have suffered in the same way, but to no case has anyone been able to find the snakes at the actual place or time of entry.

The beliefs of the Bella Coola concerning the power possessed by animals are clearly shown by their attitude with regard to killing them. Man is immortal, as are animals. Ayamisbs decreed that bears and birds should serve as food for mankind, but it is only their skeletons, their mortal "bodies of flesh," as the Bella Coola express it, which they give to hunters. So the animals never appear to die, but every spring they are reborn. Similarly, when an animal is slain, it merely discards its visible self while its spirit* ascends

*Boas, op. cit. I, p. 84.

[illegible] Swanton E-1 (1952-1924)1948
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years ago a chief, when resting, set down to rest. While he 774
sat a slide plunged down the mountain-side and swept away
the ground where he would have been if he had not stopped.
The Bella Coola know that such a fortunate escape is no acci-
dent, as foolish whites may believe, but is the result of an active
spirit. Sometimes it can convey only symbolic hints of what
is to happen. An old Kwequit man told how his lower eye-
lids were becoming sore and his stomach began to heave. This [827]
occurs with nothing, and he knew that ill-fortune was before [787]
him and was not surprised at the death of his son. A thought-
ful person pays great attention to indications such as these,
knowing that his spirit is always striving to pierce the future
and obtain information for him, however indefinite. The im-
portance of the supernatural to the Bella Coola can be judged
from the fact that they attribute every action and thought to
an element of this nature.

Mentality, still, though caused by the spirit, is somewhat 774
vaguely regarded as a separate entity. It comprises two parts, 828
one constantly urging to good deeds, particularly to activity in
ritual matters, the other to evil. No one knows the appearance,
if any, of human mentality. Some of the thoughtful older men
believe the opinion that every tree has mentality, whereas
others say that it has a spirit. In former times especially, as
one was falling, the mind could occasionally see a dark object
somewhat resembling an otter flash away and disappear. Not
until then was the tree actually dead. Even the old people do
not profess to know anything definite about mentality, which
is important only as an attribute of the spirit. In indefinite 774
association with it, and [illegible]breath, *sinimis*, provided by *Ai-* [961]
yaxtäm for everyone at birth. The word signifies more than [827]
the mere act of breathing, it denotes the actual physical
state of being alive, a condition "lent" by *Aiyaxtäm* to mortals.
The connection of these two elements with the spirit is un-
explained, though their exact relationship is indefinite.

If the spirit moves far from its proper position at the back [753]
of the neck, the owner falls ill; if it leaves him, his condition [755]

1:McIlwraith E-5 (1922-1924) 1948
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774 becomes critical. Only a shaman (I, p. 539) can return one, and
755 if he fails death always results. In some cases a spirit leaves
[753] its owner without apparent reason; he becomes insane, tries
[756] to eat dirt, and his relatives realize at once what is the matter. They summon a shaman who takes off his cape, hangs it like a pouch on his stick, and points it in all directions as he sings his shaman's song. Finally he locates what is missing, and traps it in his cloak, which he places around the sick man. This restores the element and the sufferer recovers immediately. Another method is for the shaman to press the back of the patient's neck, and by blowing and spitting cause the wandering spirit to return. Either cure must be performed by a shaman because of the supernatural power required.

774 Spirits can be extracted in various ways. Shamans can draw one forth by sucking at the back of the neck between their cupped hands; in former times, some were so powerful that they could extract them by their mere presence. During
774 *Dsonoq* dances (II, chap. i), the uninitiated are told that if they
575 enter the house where a ceremony is taking place, or even pass
[535] on the sidewalk outside the door, their spirits will be drawn from them by the power within and attracted to the dancer or to the sacred platform on which he is concealed. Many
[178] stories are told of this, which were firmly believed by the uninitiated until the last few years. Members of the society claim that their great power acts as a magnet to the spirits of all but their associates, except children in arms; the latter can be taken by their mothers into the house, because their supernatural elements have not developed sufficient strength to
774 leave their bodies. A person may also lose his spirit through a sudden shock. If two people meet unexpectedly in the forest and one of them shouts loudly at the other, even if only in fun, the spasmodic contraction of the muscles is enough to expel it.
[761] The person to whom this happens falls down as if dead, and
[759] though he soon recovers, his spirit has left him, and if it is not brought back by a shaman he dies a lingering death.

775 At death, the spirit permanently leaves the body. In some

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below. These are termed tally posts.[a] Each remained upright as long as the individual to whom it referred was alive, but fell at his death. Since that time, whenever *Alquntăm* lends to a mortal *sinsiitz*, the undefined power that causes life, his supernatural artisans erect in the land above a tally post for the new-born infant, marked with the bird or animal used by an ancestor. As long as this remains upright and straight, firmly fixed to the ground, its owner continues to be strong and prosperous, and has success in all his undertakings; if it becomes loose, or is crooked, he ceases to succeed. Prosperity does not depend upon the activities of an individual, but upon his supernatural possessions, spirit, tally post, and a third to be described later. If the tally post tilts far from the perpendicular, its owner becomes ill, and can be cured only by straightening it. In some cases *Alquntăm* is kind enough to do this if placated by prayer and ceremonial chastity (I, p. 110), and in olden days, shamans were occasionally able to penetrate to the land above for this purpose. Even when a post was reached, they were sometimes unable to set it upright, though they could always estimate the length of a man's life from its angle of inclination. In one of the *Tsetsut* dances, the performer pretends to have the ability to go aloft and the uninitiated are deceived by the erection of a tall ladder up which he climbs and disappears (II, p. 101). On his return, he reports the condition of the tally posts of various people. This performance serves to remind both members of the society and uninitiated of the existence of these supernatural elements, and of the dependence of individuals on them for success in life. In spite of this ritual, actual knowledge of the powers and functions of tally posts has been derived only from the first Bella Coola who, created in the land above, were acquainted with the mysteries of life and transmitted such lore to their descendants. One old man expressed the opinion

[a] *Nusqaitsuts*. One of the names of *Nusqa'a*, *Nusqaitsuitsuts*, refers to them, meaning, "The Posts of the Tally Posts." *Nusqaitsuts* and *nusqaitsuts* are closely correlated; sometimes the latter is pronounced *tsuitsuts*, although this may be no more than stuttering.

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THE WASH-BASIN

A third supernatural element which must be in good condition if a Bella Coola is to prosper in life, is a *nuqulaxte*, wash-basin. In the land above, *Alqantăm* has a large one filled with water which, having been constructed by himself, is replete with power. When a child is born, a small part of this receptacle, with its contents, is reserved for him; the supernatural artisans choose the actual section, but it is *Alqantăm* who gives them the ability to do so. A fortunate man, whose ventures are successful and to whom goods are attracted, is said to have a good wash-basin; whereas the ill-luck of an unfortunate person is attributed, among other reasons, to the small size of his supernatural vessel. The Bella Coola have no clear ideas about the connection between an individual and his wash-basin. Some state that it remains in the land above; others believe that its intangible essence comes to a child at birth and grows up with him, always near his body, as if it were the offspring of the basin in the land above. As long as it remains in motion the owner continues in good health and prosperity, but if it becomes sluggish he falls ill. Long ago, shamans knew how to reanimate a wash-basin, but since the time of the first people, when supernatural ability was common, this has been a lost art. Senile decay is attributed to [886] forbearance of this possession.

River water, being a creation of *Alqantăm*, is akin to the water in his basin above. Boys are always advised to bathe in the river at dawn; the act is termed *dzăluxwm*, a word connected with *nuqulaxte*. A prayer is uttered while washing. The combination of verbal appeal and the application of water strengthens the petitioner's wash-basin and so increases his chances for prosperity. Until a few years ago, this practice was almost universal. Water is always considered a strange substance, obviously a supernatural creation, and believed to be the chief means of sustenance for a child after being weaned.[a]

[a] This may be a mere rationalization.

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975 small particles of food on a fire; these become large when they
782 reach the land below and nourish the ghosts. An individual making an offering of this kind says:

"*Ixuktsilimut ixuqas*," "This is to make straight your road, beloved one."

[752] The needs and desires of ghosts have been made known to mortals through visits paid by shamans to the land below, and by the coming of ghosts to this world. It is, therefore, realized that food placed on the ground does not reach the [372] land below, but that morsels thrown on a fire sink through into the abode of ghosts. Offerings to the dead are not made [753] with the hope of receiving favours from them, but rather to provide beloved relatives with necessary food and to prevent them from showing displeasure by causing stomach-aches and other ailments.

782 Other instances, both of prayer and of sacrifice, will be recorded in connection with various myths. The salient feature is that the Bella Coola are able to gain, by such means, the favour of supernatural beings, a factor which plays an important part in their daily life. In addition, they have a [774] large number of practices based on sympathetic magic. No absolutely rigid boundary line can be drawn between the latter and religion proper, but there is a fairly clear division between rites such as those just described, in which propitiation is the important element, and others in which the desired end follows the mere performance of a certain act. Customs of this last type will be reserved for later consideration (vol. I, chap. vi).

THE OBSERVANCE OF CEREMONIAL CHASTITY

884 In addition to prayer and sacrifice, the Bella Coola have
915 yet another means of obtaining the goodwill of supernatural beings, and at the same time of strengthening their own supernatural attributes so that good fortune is likely to occur. This is by the practice of certain, ceremonial chastity, of which the basis is that a man must not hold intercourse except after certain periods of continence. To understand this, it is neces-

1:McIlwraith E-5 (1922-1924)1948
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Ceremonial chastity is considered almost a necessity to hunters, and in former years a man would rarely, if ever, set out to seek game without fortifying himself by atleast several days of continence followed by washing. In the few cases known of a female assuming the clothing and activities of a male, she has been forced to hire a man to sleep with her on the proper nights before starting to hunt. But hunters are by no means the only ones to observe ceremonial chastity. If a man wants to build a salmon-weir, it is by this means that he makes himself strong enough to succeed; if he plays cards, good fortune is sought in the same fashion. The guests at a potlatch observe ceremonial chastity so that their host may not forget them in his distribution of presents, the host, that his guests may arrive on time. The *Tsetsut* dancer thus fortifies himself for the performance of a dangerous ritual. In this way a man experiences dreams foretelling the future. In every desire or activity of life, ceremonial chastity is a potent means of success, not infallible, usually combined with prayer and in many cases with sacrifice, but a background and accompaniment to every means of propitiation. If a man has conspicuous ill-luck, it is because he has failed to observe ceremonial chastity; if he succeeds, it is because he has done so. At the present time there is living in the Bella Coola valley an old white man who for years has ranged the mountains in search of gold; he has been unsuccessful, and the Bella Coola believe that he will never succeed until he observes ceremonial chastity.

The strength which a man may acquire through the practice of this rite is almost limitless. A man may be ailing on account of the leaning of his tally post, but, if he energetically and faithfully observes chastity, it will become straightened, whether automatically or through the agency of *Alquntăm* is uncertain. After the termination of a long period of continence, a man's spirit is so strong that his friends place their hands on the back of his neck in order to absorb some of the power radiating from his spirit. Ancient myths record how the more force engendered in a man's body by lengthy abstin-

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(3) The bearing of exceptionally well-behaved children; 614
(4) The bearing of exceptionally naughty children; 827
(5) Disposition to steal;
(6) Uncontrollable sexual desires;
(7) Sudden death, that is, members of certain ancestral families are less apt than others to die of disease or old age;
(8) Death by drowning. One informant, in whose family this is a tendency, has twice been thrown into the water and barely escaped. He fully expects to meet his fate in this manner;
(9) Insanity (not a common malady); [158]
(10) Dribbling at the mouth with increasing age;
(11) Liability to contract the skin disease known as *tofaly*. 614
With regard to the transmission of this disease the surprising 827
information was received that if a relative of a sufferer should 753
drink from the same bucket or use the same spoon as the 177
patient, he is likely to contract the disease, whereas another person can use them with impunity. This statement may be based on a knowledge of germs learnt from the white man, and warped by a belief in inheritable tendencies, although it is amazing that the theory of germs could have reached the elderly Bella Coola. Possibly this statement is a relic of an old belief in the transmissability of disease through contact, but it is more reasonable to ascribe it to white influence.

In a later chapter an account is given of certain occupa- 614
tional abilities, including that of carpentry, which must be 827
confirmed and validated by presents. The above are quite different; they are either present or absent without any action on the part of the individual.

The Village Community

The village community referred to in the preceding section 614
consists, fundamentally, of the descendants, traced in the 621
patrilineal line, of the reputed first settlers to occupy a site. Since a Bella Coola always describes himself as a native of such-and-such a town, it follows that the village community

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845 alone, and when she leaves it, it dries up immediately. When a year has elapsed, the parents return home with their children and the father resumes the ordinary routine of life. For three years more the mother must remain in the house, leaving it only at night through a hole in the floor. Above all else, she must keep away from the river; she cannot draw water from it, nor can she cut salmon on its bank. One instance is remembered in which the parents of twins failed to observe these restrictions; their legs became swollen and they soon died. In addition to punishment of the offenders in cases such as this, there is danger that if they fail to obey the customary taboos the salmon will be insulted and avoid the Bella Coola River.

After four years a mother of twins resumes her normal life, but she is henceforth endowed with special powers. If she wishes to see anyone who is absent, she has only to think of the person, and in her dreams she will be able to see him. She must never try to start up a dying fire by blowing upon it, since to do so would cause a gale. When a person sets out on any kind of an expedition from the house in which a mother of twins is living, the latter must chew a little food and spit it out towards the departing guest, otherwise he will fail in his venture.

845 825 Twins themselves, being akin to salmon, have miraculous ability to see their fish-kinsmen and read their thoughts. Bella Coola mythology contains many stories of the way in which twins could talk with, and change into, salmon. Such knowledge is not limited to tales of the distant past. An elderly Bella Coola described the manner in which her grandmother, a twin related to Sockeye Salmon, was consulted by a man who had been unlucky with his weir. Gazing down into the water, this woman saw that the fish were avoiding his dam because of the charred uprights used in its construction; when these were changed he was successful in his fishing.

845 Twins are believed to possess remarkable ability from earliest childhood, and even to remember incidents occurring

1:McIlwraith E-5 (1922-1924) 1948
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867 imitation potlatches, but he cannot himself carry out a cere-
556 mony until he has reached manhood.

Puberty Rites

881 The change from childhood to adult age is, of course, more obvious with girls than with boys, and the former alone must observe strict taboos. Menstrual blood, like that which follows delivery, is unclean, especially that emitted at the first dis-
[714] charge. A woman who has just given birth is a *xwsde*; an adolescent girl, a *syyawi*, that is, "A Person Not Fully Tabooed"; the attitude with which the former is regarded is held, in a lesser extent, for the latter.

At the first indication, the girl asks a woman to inform her mother of her condition, and goes home immediately if she happens to be away at the time. Her parents at once make a small enclosure or bedroom of planks or matting in either of the front corners of the house, providing it with a trap-door and ladder by which she can leave without passing through the front door. There the girl must lie for four days, with legs close together and bent at the knees, never stretched out straight. She is not allowed to drink anything, and must eat sparingly; if she should consume much food, she would be greedy when an adult. When necessary for her to leave the enclosure, a woman must always accompany her. Her mother, or some other female relative, provides her with the usual soft cedar-bark pads. On the fifth day, she leaves her shelter early in the morning with one feminine friend and goes to a secluded pool back in the forest, where she washes for the first time. Then she runs rapidly through the woods, which has the effect of making her a strong woman. Should a girl fail to do this,
[753] she would be afflicted with an illness caused by the salmon, become blind, and die young.

784 For one year an adolescent girl is subject to many restric-
881 tions. Her near approach to the river would offend the salmon and cause them to avoid Bella Coola, so she is not allowed to
[825] draw water, or even to appear on the bank. She may not use

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CAUSES OF DEATH

961 The Bella Coola know that sickness, accident, wilful murder, old age, and a host of other factors may at any time terminate a man's life, but they consider that any one of these direct causes is possible only in conjunction with an indirect reason of a religious or supernatural nature; in the last analysis they attribute death to supernatural, not to natural causes. [773] As described in a previous chapter, an ancient myth attributes the origin of death to the stupidity of Raven, but this belief, even if its historical accuracy is accepted, belongs to the realm of philosophy and ancient history rather than to everyday life. 961 When a canoe is capsized on the ocean and its occupants are 776 drowned,—the Bella Coola do not consider a drowning a mere accident—it is because Qomqoms was hungry and desired human flesh. This indirect reason is quite as important as the direct one. So, too, the death of a man beneath a falling tree or a land-slide is no accident; *Sā'lmx* caused the tree to crash to earth or the slide to roll downwards. Most individuals believe that this supernatural being is responsible when an animal kills a hunter. He delights in death and always sits on [754] a coffin before it is taken to the grave, although none but shamans can see him. Any supernatural being can cause death, but it must not be imagined that the Bella Coola go through life in a state of constant fear; death may vanquish them in the forests, but the probabilities are against it. Nor does ● 750 sickness appear to them as a natural phenomenon. Its cause is either the intrusion of some foreign object into the body, or the weakness of one of the patient's supernatural elements. *The only remedy in the latter case* is an appeal to the supernatural, sometimes through the medium of a shaman, whereas [755] a foreign object in the body can often be extracted by a skilled practitioner. [756] A disease of this type is often brought on by the machinations of a sorcerer, and if death results it is attributed to the potency of his charms, not to a natural ailment. Even 761 shamans are able to cause death. In war, one man may be able [773] [776]

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squatting, now it is customary to use the extended position. It is impossible to state whether this is the direct result of white teaching, or whether the ease with which large boxes can now be made has led to interment at full length.

RITES FOLLOWING DISPOSAL OF THE BODY

Interment of the corpse does not end the ceremonial necessitated by a death in the community. As already described, some of the clothing and utensils of the dead person are burned during the funeral, but all are not destroyed at that time. The proportion kept for future treatment is immaterial, nor is there any established usage concerning the type of object reserved. During the days following the funeral, relatives of the deceased carefully gather his clothing, cooking utensils, rifles, and all other articles which have been his personal property or used exclusively by him. On the fourth day, these are taken to the cemetery by his immediate family, accompanied by as many of their friends as wish to show their sympathy. A fire is kindled near the grave and on it is deposited whatever can be burned; other objects are either cast into the flames or piled near at hand (see Plate 115). It is most important that every article belonging to the deceased should be disposed of in this way. There are two reasons for this. First, it is considered indecent to use the possessions of a dead person; they would have the effect of poison on anyone doing so. Secondly, the ghost of the deceased receives goods that are burnt or deposited on the grave four days after the funeral. If deprived of what belongs to him, a ghost punishes the offenders by causing sickness. Occasionally a new rifle, or some other treasured possession, is kept by a relative or friend; this is contrary to the established custom, but is justified by considering the article to be a gift from the deceased or a memento of him. No one would accept such a legacy unless he felt sure that the dead man

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to a ghost, he informs a shaman of the fact and the latter notifies the relatives of the deceased. If no shaman is convenient, the shade does not hesitate to help himself. Invisible, and armed with a barbed hook, he approaches a person who is eating and pulls away a crumb which falls to the earth. Should the eater stoop to pick this up, the ghost, robbed of his booty, beats the offender with his hook, causing toothache or sometimes a sharp pain in the head or stomach. Other ailments are caused by the ghosts hitting with invisible stones those who have offended them. Consequently, no one picks up a crumb which has fallen, since it is impossible to know whether it has been an accident or a seizure. Another indication of a ghost's hunger is loss of a tooth. The loser should throw it on a fire with an invitation to the dead to accept his offering.

The barrier between ghosts and human beings is considered to be little more than a wall of smoke, just too dense for ordinary eyes to penetrate. In early times intercommunication between the denizens of the two worlds was so easy that a doting mother was once allowed to tend her dead child on earth. Unfortunately, the woman's mother one day insisted on holding her grandchild, unaware that he was a ghost. Shocked at his appearance, the old woman dropped the child, much to the anger of the dead people.[1] Ever since that time it has been impossible for human beings to see and talk with their deceased kinsmen. Like so many Bella Coola stories, it is doubtful whether this one is regarded as more than an item of ancient history; it is considered to be a fact, but it is not one that enters into the daily thoughts of the people.

Ghosts frequently come to their old homes at night where dogs can see them. 'If one of these animals begins to bark and gazes fixedly at a spot where nothing is to be seen, it is because a wraith is standing there and the dog's owner hopes that it will remain invisible. It is true that some individuals have received shamanistic power from a ghost, but more often a visitation is disastrous and to be avoided.' A dead person often

[1] This story is recorded in detail later (I, p. 577).

1:McIlwraith E-5 (1922-1924)1948
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tries to speak to living relatives, but his whistling language is unintelligible and frightens the hearer. Ghosts dislike urine, and the only means known to keep them away from a house is to sprinkle this liquid outside the door, a common Bella Coola custom. There is no actual danger in hearing a ghost, and little even in seeing one, provided the observer does not relate his experience, but should he try to do so, something happens to his mouth as if an invisible hand had been clamped over it to prevent his words issuing forth. He can neither eat nor drink and soon dies.* It is possible that other beings are responsible for this same affliction, but as no sufferer has ever been able to explain the cause of his ailment, no one knows. The most dangerous ghost is that of a person who, buried without a nose-ring, is unable to disintegrate into his elements. The sight of such an apparition causes almost immediate death through contraction and closing of the mouth.

An unpleasant habit of ghosts is the throwing of stones at the living. This is done partly from a love of mischief, and partly to remind their relatives of their needs. An old Kimsquit man described how, when encamped on King Island, he had almost been struck by a stone which seemed to fall from a tree. He realized that it must have been thrown by a ghost, and his opinion was confirmed when he found he could not speak. He instantly built a fire and cast on it both food and clothing as offerings to the dead, which had the effect of loosening his mouth. Pondering on the reason, he remembered that one of his relatives had died not far away, and that he had failed to give him any crumbs for a long time. In this case, as in many others, the stone was visible, though the thrower remained invisible.

Even near approach to ghosts is sometimes dangerous. The same man related how, when hunting, he heard what he thought was the note of a water ouzel, and passed by heedlessly. In a few minutes he thought he heard the cackling of geese, but the sound, instead of continuing to come from a pond a few hun-

*The disease attributed to the actions of ghosts may be lockjaw.

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Supernatural good fortune has also been obtained from the "Mothers" of certain plants.

Among the roots that are sought for when a man intends to give a potlatch are those of clover and of *oôâl*, a grass which grows on flats near the sea. Once the aunt of an elderly (in 1923) Bella Coola woman dug up the Mother of *Oôâl*, a root, thick as her thumb, but shaped like a woman. Perhaps the reason that she found it was because she was digging in the darkness, after the setting of the sun. The woman, ignorant of the proper procedure, did nothing, with the result that her hands became painfully swollen. If she had wrapped the root in a portion of her used clothing and kept it hidden for one year, without saying anything about her find, it would have brought her supernatural good luck.

Another woman found an elderberry as large as a baseball, and shaped like the mask worn above the forehead by a member of the *nusuâ* society. Her father, an old man skilled in such matters, wrapped the berry in his daughter's soiled clothing and kept it carefully hidden in her box. It brought her supernatural good luck because, no matter how much or how often she gave away presents, goods always came to her.

SUPERNATURAL GOOD LUCK FROM STONES

Stones are among the objects from which supernatural good luck can be obtained. A person who has long observed ceremonial chastity may be fortunate enough to hear what seems to be the weeping of a new-born infant, as he passes in his canoe beneath some steep ocean cliff. Then, if he watches, he will see a stone being born from a larger one at the level of the sea. If the observer takes the infant-stone, wraps it in his soiled clothing and stows it among his possessions, it will act as other bringers of supernatural good fortune by luring all kinds of valuables to the owner. In fact, such a stone is said to be so potent that if left in an empty box for some time, it will attract enough skins to fill the receptacle.

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The Curing of the Sick

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When a person is ill one of his relatives comes to request a shaman to cure him.

"I will help the mortal," answers the shaman, as though he were himself a supernatural being.

Indeed he considers himself to be removed from the ranks of ordinary mortals, and refers to the being from whom he has received his power as "comrade." No mention of recompense is made, but the shaman understands that if he succeeds he will be rewarded. Donning his collar of alternate rows of dyed and undyed cedar-bark, he proceeds to the patient's house, usually followed by some of the singers, as well as by anyone else who is interested. He throws himself down beside, or on, the sick person and begins to feel for the sickness. Particularly in the case of stomach or chest trouble this is a difficult matter. The practitioner kneads the flesh, pounds the patient, leaps on him, and pummels him until a spectator wonders that the sufferer survives. The aim throughout is to bring the disease, [753] pictured as a foreign object having material form, towards the surface whence it can be extracted in one of the following ways.

(1) Some shamans of long ago were the possessors of life-sticks, and could cure merely by touching the patient with the life-giving end.

(2) In a simple illness the shaman is able to cure by his power alone. After locating the seat of the disease he casts himself on the patient, with head pressed close to the spot where he has located the trouble, and growls and grunts with half-closed lips, ejecting a flow of saliva over the sick person. By so doing he inserts his own power into the sufferer, who at once begins to imitate the chattering and to shake his hands. Then the shaman proceeds to recall this power to himself by scooping it up with half-cupped hands. Endowed as he is, the sickness is harmless to him. No instance is known of a shaman having failed to recall his power, but, theoretically, if he did

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them that might escape. It is the sickness! The din increases; the leader works himself into a frenzy with his rapid gyrations, then he stills the noise as the shaman goes to the door. In dead silence, the more striking in contrast to the previous tumult, he partly opens his hands and puffs against them, as if blowing something out of the door, at the same time calling out, *huip*. Again the beating of sticks breaks out, again it is stilled, and again the shaman blows forth the sickness. This is done four times. The shaman uses his own discretion whether to send the sickness through the door or the smoke-vent. 755 756 [535]

A variant of this method is for the functioning shaman to dance during the beating of sticks, before throwing himself on the patient. With chattering teeth and shaking rattle, he revolves sunwise, his free arm bent at the elbow so that his wrist, which he shakes freely, is close to his chin; at intervals he calls out, *tsuuiswa*. It is a serious and important proceeding to the Bella Coola, and the effects are considered nullified if a dog barks during the stick-beating. [535]

(4) Some powerful shamans cure by the use of dyed and undyed cedar-bark. A roll made of these two substances is placed among glowing embers until it is itself afire, when the shaman puts it in his mouth. After dancing for some time to the accompaniment of frenzied stick-beating, he hauls forth the bark, still burning, and again puts it in the fire. This is done four times. Then he thrusts the burning bark into the patient's mouth, and leaves it there for some time before pulling it forth. This, too, is repeated four times. When finally drawn forth, it has attracted the sickness, which can then be thrown away by the throwing away of the bark. It seems clear that this must be done by conjuring, but the writer was unable to learn the method employed, and was repeatedly assured that no subterfuge was used. [824] [535]

(5) One illness is caused by a person carelessly stepping on a dead salmon, such as dot the banks of the rivers in the autumn. The fish, indignant, injects a sickness into the offender. [753] [825]

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called out to him, and then remembered no more. It was obvious that she had seen a ghost.

It is over diseases caused by ghosts that a shaman from the dead has power. If a person picks up and eats any morsels which he has dropped he will usually suffer, because, though he thinks the crumbs have fallen, they have really been pulled from his hands by a hungry ghost, who thus showed his desire for food. By picking up and eating the fragments, the man thwarts a dead person who retaliates by forcing some sickness into him. Ghosts may visit this land of the living and ask their relatives for food or clothing, but mortals, unable to hear the speech of the dead, are unaware of the requests of their deceased relatives, and so do not answer them. The irritated ghosts respond by causing sickness. In such cases a shaman from the dead is able to suck out the cause of the ill, and sometimes to display it as a bone, twig, or other small object and at the same time to tell the sufferer what it was that his relatives desired. Like ordinary shamans, a shaman from the dead uses his own discretion whether or not to employ the violent beating of sticks, and like his fellow-practitioner receives payment from those whom he has helped. There are no fixed charges, but a successful shaman is always wealthy.

The intimate contact of ghosts with shamans has already been mentioned in connection with the ability of the latter to learn from the ghost of a murdered person whom he believes to be his slayer.

There is one method of sacrificial curing practised by shamans from the dead alone. If the sickness refuses to yield to ordinary methods, the practitioner makes ten cedar-bark vessels, fills these with grease and places them near the fire, one between it and the door, one on the inner side, and four on either side of it, parallel to the side walls of the house. By each vessel are placed two small wooden figures, roughly carved to represent men, and decorated with dyed and undyed cedar-bark. After endeavouring to suck forth the disease, with or without the assistance of the frenzied beating of sticks, the

b) McDermith E-5 (1922-1924)1948
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in a kind of a cave. He here unties the rope, dives into the water and out through a narrow passage to the open flood where he is picked up by a waiting canoe.

If he is to recover, he feels as he dives the scraping of some rough-skinned animal against his side. No one knows what this is, perhaps a fish about seventy yards in length which was seen near the place about 1905. If a person is too ill to make the dive unaided, a stick is forced through the entrance from the flood, with a rope attached. The patient, who has been lowered to the ledge from the upper air, is then tied firmly to the stick and hauled out. Before leaving, shreds of his clothing are always left at the mouth of the cave in payment to its supernatural occupant for his assistance.

The method of curing at the spot, *Hkwmas*, differs from those previously described since it is only the man whose repository (II, p. 8) is there who is able to exercise the power. Patients whose flesh has become rotten are carried to the place and he scrubs their bodies, in the water, with various prickly bushes. This man is not a shaman, his power rests solely on the fact that this curing place is his repository.

At *sepalaus* the virulent skin disease *lhkuly* can be cured.[1] This is caused by a morsel of cohoe salmon or fern root passing from the mouth up into the head, instead of down into the stomach. The Bella Coola have only slight knowledge of anatomy, and by "head" probably mean the passage connecting mouth and nose. In this spot the food becomes a frog egg, hatches into a tadpole, and finally transforms into a frog. If a shaman is called on immediately, he can remove the frog by thrusting his finger up the nasal passage and banging down on the patient's head, but if he delays, the eyes and nose become clogged, the hair falls, and the flesh on arms and body wastes away until the skin is shrivelled. Then the only hope is to visit *sepalaus*.

Friends of the sufferer carry him to the spot and place him in an ice cavern, roofed by the glacier itself, and then retire to

[1] In the earlier stages it can be treated elsewhere.

*534 *719 999 mikque lying on the stones at the bottom of the river. Realizing his danger, he swiftly backed the gale on to the shore beneath a huge cedar whose no ogre could penetrate. There it remained for twenty or thirty years until it had become covered with moss.

One day two sisters chanced to pass that way and the younger wished to gather some of the moss, but the elder, who apparently surmised with what the gale had been in contact, was afraid and tried to dissuade her. The headless girl picked some of the moss, and threw it towards her elder sister, saying:

"Taboo! It is nothing."

The moss struck her, and the elder girl, now thoroughly frightened, was determined that if any ill results were to follow, her younger sister should likewise suffer from them. So she, too, gathered some of the moss and threw it on the fire-pickets. Nothing happened until they had gone home and thrown some on the fire when both began to swell. They told what had befallen them, but it was too late to apply any remedy and both continued to expand until their stomachs burst and they died.*

THE *Mikque* THAT WAS CAUGHT IN A NET

Between 1868 and 1870, a young man, related to the Bella Coola from whom this account was obtained, was netting salmon near Tunnel. He had caught all that he needed but decided to make one more haul. As he did so, he saw in the water a giant toad with enormous shining eyes and white hair. It was a *mikque*. The beast entered the net which sank under its weight. The terrified fisherman plucked up enough courage to haul in his net, and found that the toad had turned to a stone, the surface of which was covered with grease. He placed it on top of his canoe and went home to summon the people of his own and neighbouring villages to view the wonder. There were ancient traditions about such beasts having been caught in nets, but this was the first time that such a marvel had ever been seen by any of the eager crowd that thronged the bank. A very old man, well-informed in such matters, now appeared and warned the people to keep away from the space between the stone and the river. He warned that they observed that the whole bank moved in, carrying into the water, canoes, the pile of freshly hacked salmon, and the mysterious stone. The old man had heard of a similar occurrence, and his knowledge saved the lives of the onlookers.

*The usual explanation given for the burning of the stomach is that some of the fire from the monster has entered the victim's body, and there increased on coming close to a flame. A remedy in the early stages of swelling is said to be the eating of an uncooked sculpin's flesh.

[illegible] THE BELLA COOLA INDIANS

152 *For Fractures*

An effort is made to straighten the limb and to place the ends of the broken bone together in their proper position. If there is considerable swelling, an incision is made to let blood escape. Hemlock gum is applied freely to the whole region to soften the wound and hold the splints in position. This prevents the sun, if one has been made, and is believed to facilitate the knitting process. Any small sticks are used for splints.

[illegible]

153 Persons suffering from diseases or accidents of the types described in the previous section are not the only ones whom the Bella Coola consider to be sick. A girl at puberty, a mother who has just given birth, a man or woman whose consort has just died, has been placed in a peculiar relation to the supernatural and is in a condition identical to that of one suffering from a disease. The ritual acts prescribed at these crises of life are medicines, just as truly as an herbal potion or a curative enactment. In fact, anyone who has been in close touch with the supernatural is in a critical condition and must act circumspectly, the reason for the taboos observed by shamans.

158 Shamans particularly, and others who are likely to come in contact with supernatural beings, employ a number of medicines to protect themselves or to alleviate the dangers to which they have been exposed. As already described, the most potent of these are articles which have been rendered materially human by contact with the body. For example, an evil supernatural being such as the Wee-Party of the Tribe can be kept at a distance by casting soiled clothing upon a fire. Even more powerful are stained cedar-bark sanitary napkins. It is remembered that when a Bella Bella lad was reared with a girl so that he could see beneath the cover, his friends became so alarmed at his tremendous ability that they destroyed it by throwing pads of this kind on a fire built beneath the bed on which he was sleeping. The basis of this medicine is the belief

regard as two figurines prepared to cause love has been described.

In addition to these non-spiritual medicines, the Bella Coola are acquainted with remedies for several specific ailments caused by supernatural beings. One of these, to cure a person in whose head a mud was formed, has already been described.

To Prevent Blindness

Loss of sight is caused by a bee flying into a man's face, or by a raven's dropping falling upon him as he looks upward. After either accident, rub a feather from any bird in a raven's liver and draw it across the eye. The person practising this cure must remain continent for one year or blindness will result.

To Prevent Paralysis of the Leg

If a man puts his foot in a hole so that he stumbles and falls, he will lose the use of that leg unless he counteracts the danger by placing a small stick upright in the cavity. In the summer of 1901 the writer noticed an old Bella Coola, with whom he was walking in the woods, break off a branch about two feet in length and place it in a hole where he had stumbled. He could give no explanation for his act, except that failure would cause him to lose the use of that leg.

To Prevent Paralysis of the Foot

If a person should happen to set his bare foot upon a dead wolf, he will lose the use of his lower limbs. The accidents to this tribe have happened within recent years, and patients are merely caused by shamans.

To Prevent the Revenge of a Ghost

The ghost of a murdered person usually tries to avenge himself on his killer, who can prevent himself by obtaining a small piece from the body or clothing of his victim, a tuft of hair, a shred of cloth, or even a piece of earth from where his

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phases of activity, having but only certain rules about diet and a number of prohibitions which hunters must observe.

THOSE THINGS OBSERVED BY WOMEN

Women must not eat bear meat. To do so would derange the catamenia and cause profuse growth of hair.

Women of child-bearing age must not eat beaver. To do so would cause a difficult delivery.

A woman of child-bearing age must not eat canned salmon until the sticks have been removed which hold it in front of the fire. She will bear twins if this injunction is disregarded.

THINGS OBSERVED BY HUNTERS

No hunter or fisherman may leave the village in the morning if he has been foolish enough to break the night's fast. It is customary to depart at dawn and take a small meal when nearing the hunting or fishing-ground.

No hunter may drink water in which dog salmon have been soaked. Animals dislike this liquid and avoid a man with it in his stomach.

When traps have been set, and a party of hunters is sitting around the camp-fire in the evening, no one must pass between it and one of his fellows. If this should be done, heedlessly, animals would disregard the bait that has been set out.

When mountain-goat hunters are travelling, the most expert must lead the party. When it sits down, so must the others, and no one can change places with him. This is said to be a custom of the Carriers as well as of the Bella Coola.

When a hunter is carving up a bear, he must be careful not to cut a vein which is said to run across the chest and down each fore-paw. To do so causes sickness.

When a hunter kills a bear he must place either the skull or the whole head in a tree near the scene of the kill, otherwise he will become blind. In some families, the man removes only an eye, places it in a cornbrel rich and set this under an over-

2: McDougall E-5 (1922-1924) 1948
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kukwiac and back X's call in the usual manner. Then, two by two, the masks are cast on to the fire and the ceremonial is over.

THE DANCE OF THE TALL POSTS

As previously described, a tall post is erected in the land above for every Bella Coola at birth. As long as this memorial is upright and firm, the individual to whom it refers enjoys health and prosperity, but if it becomes crooked he falls ill. The uninitiated believe that several *kukwiac* have the prerogative of climbing to the land above during the ceremonial season and straightening leaning tall posts. This is such a useful ability that it must have exercised great influence on the uninitiated in early days, but the rite has not been properly carried out since the smallpox epidemic in the last century. The following account was obtained from two old men who remembered the manner in which a certain *Qaikaik* of *Tsimsil* performed a year or two before "The Great Sickness." Neither of the informants was a *kukwiac* at the time, but they were able to supplement their recollections of the dance with what they afterwards learnt when initiated, so the following account is probably accurate in outline though deficient in detail. It will be convenient to refer to the dancer as X, and describe the ceremony in the present tense. It was also performed at Kimsquit many years ago.

The six remaining *kukwiac* dancers is many respects. X must obtain the consent of the members during the preceding summer, and their permission is refused unless the prospective dancer is a man of proved discretion. If they agree, X asks a number of *kukwiac* women to help him by making a very long and strong rope of nettle fibre. At intervals the work-women gather for the purpose in the back-room of X's house, taking care that no uninitiated see what they are doing. Every effort is made to ensure that there is no flaw in the rope as a break would be a serious matter, punishable by death.

Near the winter solstice the members choose a suitable time

(a) Recorded on wax 9(3) (b 2), National Museum of Canada; sources, Reuben Solomon, Inuktu, Jim Pollard, prompter and commentator, assisted by Peter Charlie and Amaulikjuar Annie.

(b) In cases of Pauktu's ancestors had been dreamed that he considered such a line to be an inheritable tendency and reversed accordingly. This song was composed for a memorial potlatch held after the drowning of three of his sons.

(c) Few scenes, literally, the successive rising of the sun from day to day, to her therefore, the significance of. The span of life is shortening.

(d) This and explains the usual swollen throat.

(e) Raven. This is one of the rarely used chief's names.

(f) The reference is to an incident related above. Raven in the beginning of time He made, and gave life to a son who was his chief joy and delight. Afterwards wondered what the creature might be and sent down one of his eagle-like supernatural birds to save him. Raven, ignorant of the reason for his son's loss and with no idea that he was being carefully guarded, was absolutely disconsolate. The myth is recorded in vol. I, p. 62.

Inverse Songs

In contrast to the carefully prepared and logically worded mourning songs, many of those used by shamans are extremely incoherent. This is natural in view of the belief, already described, that the words and tune are given to a sick person at the time that he is cured. Those who recover from an illness are convinced that they must have received a supernatural visitation, and at once begin to ponder on the song brought to them at that time. A person of imaginative temperament easily persuades himself that the words which begin to form in his mind were actually brought by an agent, and, having thus deluded himself, it is easy for him to convince others. The coherence of the text thus depends upon the ability of the patient, a factor which explains the extreme lack of skill in many compositions. The examples here given are, perhaps, unusually complete.

[illegible]

[illegible]	[illegible]
In the beginning(?)	the life-giving power(?) was made,
[illegible]	[illegible]
on the[y] planted	within them(?),
that is what we have given	[illegible].

[illegible]

[illegible]

[illegible]

[illegible]

APPENDIX D

[illegible]

By laying their hands on the nose of a person they can tell in half an hour whether the soul is present or whether it has left the body. If the soul should become weak they are able to restore it to its former vigour. If a person considers it is believed that his soul has been wrongly withheld by death. The physician knows the favouring stages which give a sound like those of a mosquito. He may watch and restore it to the nose of the corpse. If the soul leaves the body without breathing its short the person becomes crazy.

The art of divination is fashioned by fate. It is impossible to obtain it by means of looking and reading as in the case among the neighbouring nations, but it is a free gift from the deity. A person who is to become a diviner will fall sick, and, during his illness, God will give him a song which must be kept a deep secret. When this he is able to cure diseases. If a person falsely pretends to have received the gift of divination, and tries to work out diseases from a patient, he will fall sick himself.

When asked more clearly about the certain difference between the method of obtaining the power and that of the neighbouring tribes the informant said: "When an Ainu wishes to become a diviner he must go to the mountains where the deity of that diseases resides (probably Kamuy) who will instruct him. On Chiyoda one obtains the art in such a way:

Sickness is caused by a disease entering the body or by a kamuy (see p. 117). The diviner is able to extract the disease by sucking. A peculiar method of wholesomely prescribed medicine to the sick is of the Kwakiutl (see Sixth Report of the Committee, p. 119), was described to me as follows: The person who wants to become the young shamanesses to obtain some of the old shrinking portions worked by peculiarities being considered especially effective. When he is observed a wolf is killed, and the clothing is put into his mouth, which is then tied up. Then the wolf is placed in a box. This procedure is called yuuk. Sometimes the clothing or some hair is brought in the form of a wolf or of a bear's paw. The diviners are considered these charms.

If a person has been murdered, and a sibling in that family accused the work of the corpse, the murderer's work will become changed and he will be unable to breathe and will die. If such is proving to the corpse's eyes and the life passes over to the murderer and die. If a person has been killed with a knife or sword, or another weapon, in which cases of the blood adhering the latter is brought into contact with a wolf's head, dog's fish, or anything else that is left, and then thrown into the fire or put into a frog's or snake's mouth, then the murderer will die.

I will have a few women subjects —

Inquiring informers that people are talking about me.

Slight tingling of the neck indicates envy, hard tingling great envious.

Twitching of the muscles of the left side of the body is indicative of the right side, lucky. Twitching of the skin under the eyes indicates that one will cry.

If a dog follows and barks at its sleep he crosses with me.

The twitching of a toe without an apparent cause is unlucky.

Wives.

When a man gently was expected the marriage did not exist, quite [illegible] but they got on handsome of which under hard and adverse [illegible]

776 [illegible] and sometimes to "the kitten". The following song belongs to
575 the week and dance :—

[339]

[illegible]

("My son, so thought you had left me! I shall be as we two, women, like the four of them.")

776 *At sunset stands an enormous post which is called Sisimmut'aanaa ê kaaq'-tuq'.* It supports the sky, and prevents the Sun from falling down
821 into the lower world. The wall of the Sun is described as a bridge which was built by Sisimmut'aq. The bridge is as broad as the distance between the winter solstice and the summer solstice. The Sun walks his face turned towards the west. In summer he walks on the right-hand side of the bridge, in winter on the left-hand side of the bridge, which explains the varying heights of the sun in the course of the year. The extreme right and extreme left of the bridge are called Kit'aak ("the place where he sits down," that is, the solstices). At each of these points a being is placed who is called Aak-ut'-saaq (Plate X, Fig. 3). It is their duty to see that the Sun does not stay too long at the solstice. If in summer or winter he should be inclined to stay too long or to return too soon, they regulate his course. When the Sun arrives too long at the winter solstice, the people say, "ee nan pa'ssi" ("I almost will be dead too this year"). If he leaves it without tarrying, they say, "ak'ju nan pa'ssi" ("I soon we shall die indeed"). These guardians named Nagaaqtaaqsaaq (Plate X, Fig. 1) accompany the Sun on his course, dancing around him all the time. The hole is called Kaaq'-saaq ê Sikaa, Pak' ("the cope of our father"). A cer-
[338] tain day that appears westward from the Sun is called Angak ê Sikaa, Pak' ("the
[339] painted face of our father"). The Sun's Uncle believes that when it drops down to our earth, it causes epidemics. During an eclipse the Sun is believed to lose his teeth. The rays of the Sun are his eyelashes.

There are seventy-four guardians appointed to take care of the sky. They are called Nagaaqtaaq'-t'. According to tradition, the sky must be continually fed with firewood. Once upon a time they put too much firewood into the sky and made it burn. All the pieces except one, called Kaaq'-saaktaaq, fell down to our earth. The fragments hit the faces of the seventy-four guardians, and disfigured them. They tried to mend the sky, but did not know how to do it. They went down the river, and came to Sisimmut'aq, whose assistance they asked. Sisimmut'aq gathered up the broken pieces, and glued them together. Up to that time the Sun had used to the east, but now he began to go on his daily course. At that time Sisimmut'aq built the bridge over which the Sun travels every day. He placed a wedge in the opening of the sky, into which the Nagaaqtaaq'-t

here to put the firewood. This opening is called [illegible], that is, "mouth kept open by means of a wedge." Wunnumbirra spoke: "The sky shall not have spots. This wedge shall keep its mouth open." The following [illegible] songs refers to these matters:—

[illegible]

[illegible]

The world is called [illegible], or [illegible], that is, "the land below." It is an island surrounding the boundless ocean. In the far west a ghost is sitting with legs apart, who is called [illegible]. He holds a long stone bar in his outstretched hands. The earth is fastened to this stone bar by means of very strong ropes. Sometimes he puts them down, and moves his hands to take better hold of the stone bar. Then we have an earthquake; and the Boba Ganda say, "[illegible]," that is, "the other half of our world." When he moves our earth backwards, we have spindrift. When he moves it backwards, all sickness disappears.

In the ocean lives a being called [illegible], who never ever day and sees the water of the sea and gives it forth again. This is the cause of the tides. A stalk representing this being appears on the full-moon ceremonial. He is represented as a human being, the face of which is painted with white stripes, which symbolise the various levels of the sea.

The world below us is the country of the ghosts ([illegible]). It is called [illegible]. Descriptions of the ghosts' country are principally obtained from dreamers who believe they have visited that country during a trance. According to the statements of an old woman who believed that as a little girl she had visited the country of the ghosts during a trance, the entrance to the country of the ghosts is through a hole situated in rock bases between the doorway and the fireplace. The country of the ghosts stretches along the sandy banks of a large river. There is a hill behind their village, the base of which is covered with stony stones. Where it is summer here, it is winter there. Where it is night here, it is day there. The ghosts do not walk on their feet, but on their hands. Their language is different from the one spoken on earth. The souls on reaching the lower world, receive new names. The village of the ghosts is said to be surrounded by a fence. They have a dancing-house, in which they perform